



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all

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FACTS AND FIGURES.

After all that has been said about young people's work, the subject is narrowed down to a fine point. As a general statement it all depends upon the interest, activity, and good sense of the pastor. Dear brother pastor,

you are responsible for the spiritual development of your young people.—*Baptist.*

There are a hundred things which you cannot do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill; but the fact remains that, at the present moment, you are only called to fill one place. He who sees all things and all places will take care of the rest.

Don't think that the devil will oppose you in every effort to lead a religious life, O no! He will encourage you to be religious if he can only induce you to make your religion the means of exalting and glorifying self. Is this not sometimes shown in the case of church members who when crossed in their wishes, pout, and fret and "kick out of the traces?"—*Central Baptist.*

Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide the waters there.—*Bednell.*

It is said that Surendra Nath Banerjga, a heathen, once said at a meeting of students in Calcutta: "What India requires for its regeneration is not so much Christian Bible passages, sermons, and addresses, as the presentation of a truly Christian life,—a gentleness, a meekness, a love, a forgiveness such as that for which Christ lived and died." And that is what is chiefly needed in America also.—*Exchange.*

In the State of Ohio are 11,129 saloons, places where men drink to the loss of reason, character, means, hope, health, and life. There is no evil thing that is not born of the saloon. It is a very cess-pool of iniquity, a school of vice, a den of

death, and a gateway into despair and damnation. There is certainly nothing worse than a saloon, outside of hell. And there are 11,129 such places licensed by the law of Ohio, or by the general government by the consent of Ohio. We say in Ohio that we do not license, but we tax that which exists as a saloon. A law that suffers a thing to exist and makes a profit out of it, is no better than a law which creates the thing. The saloon is born of a law formulated either by the state or nation. With a government license in his hand a man forthwith opens a saloon in Ohio. Nobody questions his legal right to do so, and if one should bar his door against custom the police would arrest him, or if a man without a license should open a saloon he would be arrested. The saloon is defended by law and the officers of the law, as much as a church and a man's home. From the saloons of this state \$2,625-342.15, was collected for the last fiscal year. The state gets \$525,000 of this, and the balance goes to local purposes. This is blood-money. It is worse! It is soul money—honor, home, hope, are all sold from the heart and home for money by the government.

Twelve city elections in Massachusetts last Tuesday showed gratifying gains in the no-license vote and an increasing tendency to ignore party lines, and so rally the law-abiding against the lawless elements. Malden, Malboro, Newton and Quincy renewed their loyalty to no-license, and were re-enforced by New Bedford and Fitchburgh, which have come over from the wrong side.—The statement in one of the papers, purporting to be an Associated Press dispatch from Maine, that its Republican State Committee had expressed themselves as tired of prohibition, and ready for license, Hon. Nelson Dingley assures us was not telegraphed, and has not even a grain of truth. "The party," he says, "is overwhelmingly for prohibition, and will endorse it as usual at the next State Convention"—It is announced that in order that there may be no con-

diction with the State law prohibiting the sale of liquors in Maine, the Treasury Department has ordered that unclaimed spirits imported into that State, which under the statute must be sold, shall be removed to other States for that purpose.—The *Boston Traveler* quotes, as representing "the general sentiment" of Republicans in Iowa, the following utterance of one of its Republican editors: "If the Republicans in the General Assembly will take the proper pains to put the case fairly and broadly to their constituents, there will or should be very general willingness among Republicans to substitute local option prohibition for statewide prohibition. This will save and strengthen both the Republican party and prohibition, as the same policy in the South has kept the dominant Democracy in power, yet extended the growth of prohibitory law there." (The "local option prohibition" is only a soft name for a license law.)—Judge Conrad, of the District Court at Des Moines, Iowa, has decided that the Supreme Court having decreed that the amendment to the Prohibitory law was unconstitutional, the Secretary of the State could not be compelled to certify to the constitutional amendment, as demanded by the State Temperance Alliance. The case will be appealed to the Supreme Court.—A World's Temperance Congress has been called to meet in Chicago, June, 1893.—Gen. O. O. Howard, in his annual report, intimates that while the Government's military saloons, known as "canteens," may have somewhat restrained hard drinkers, who would otherwise have gone to private saloons, they have also made it seem more respectable for young officers and new recruits to drink. He decidedly protests against any soldier being "placed behind the bar to deal out drinks to his comrades."—This recalls the protests that are being made against the importation of British barmaids into a Broadway saloon, a criticism which has proved so acceptable to saloonists that it threatens to extend.

OUR PULPIT.



The Birth of Christ.

BY REV. JAMES MAPLE, D. D.

For unto you is born this day in the city of David a Savior which is Christ the Lord. *Luke 2:11.*

The birth of Christ is the most momentous event, in its great and far-reaching results, in the history of man. He was the most remarkable child in his nature and possibilities, ever born into the world. The evangelical prophet speaking of his birth and divine nature said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

The birth of no other child ever attracted such attention in Heaven as the birth of Christ. The birth of the humblest child is an event of greater moment than the creation of a world; yet no birth ever attracted so much attention, nor awakened such an interest among the exalted inhabitants of heaven as Christ's advent into the world. No birth was ever distinguished by such wonderful phenomena as his. A new star made its appearance to guide the wise men of the east to the cradle of the new-born king, and angels came from heaven to sing his praises. The angels have had two gala days. One when the universe of worlds was called into existence by the creative fiat of omnipotence, and the other when the Messiah was born into the world. The manger in which he lay was the center of interest to the whole universe.

No birth was fraught with such vast and far-reaching results as the birth of Christ. The birth of Cesar, Cyrus, Alexander, Cromwell, Bonaparte and Washington, were events of great moment, for they were destined to influence the world for well or

woe; but Christ's influence far out-reaches them all. In the babe of Bethlehem were wrapped up the hopes of a lost world. He was the desire of nations. Humanity was longing for him. There were two prophecies of Christ. The Hebrew prophets pointed to him. "To him gave all the prophets witness." Humanity contained within itself a prediction of Christ. The first Adam was a prophecy of the second. There is a longing in human nature to rise above itself; a consciousness of powers that have no adequate field here; a sense of justice that is perpetually outraged; a love of order which is violated by the chaos of this life. These longings and wants were prophecies of Christ, for infinite wisdom and goodness never leave longings of their own creation unmet. God never gave a bird a wing without an element in which to exercise it, or an animal an appetite without food to satisfy it.

Man alone, of all inhabitants of this world, possesses faculties beyond his sphere; hopes that transcend his opportunities; thirsts that no river can slake. Man alone asks questions that nature cannot answer, and shudders with fears against which he cannot arm himself. These wants are all met and satisfied in the life and teachings of Christ. His birth was the dawn of a new day, and the awakening of a new hope in the human mind.

"Darkness o'er the world was brooding
Sadder than Egyptian gloom;
Souls by myriads lay in slumber
Deep as the sealed tomb.

Earth had lost the link which bound it
To the throne of light above;
Yet an eye was watching over it,
And that eye was full of love.

Like a glorious beam of morning,
Straight a ray pierced through the cloud.

Spirits nightly awakening
From their dark and heavy shroud.

Still that ray shines on and brightens,
Chasing mist and gloom away;
Happy they are whom it gathers
With its full and perfect day."

The coming of Christ was a new unfolding of the mind and heart of the infinite Father—of his purpose concerning man, and his love and sympathy for him. "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." A careless, wicked, hard hearted, young man treated his father with great disrespect and unkindness. The father died. The son shed not a tear, but remained indifferent through his father's illness, death and burial. After the funeral the family gathered to hear the will read. To the surprise of all the ungrateful son received just the same

legacy as the other children. He looked surprised, and turned pale, and burst into tears, saying: "I did not imagine that father would think so kindly of me." Thus it is with us. We have disregarded God's claims upon us, and treated him with great disrespect; yet he has loved us, and sent his Son to die for our redemption. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This reveals the tender loving heart of God, and Christ could say: "He that hath seen me hath seen the Father."

"So to our mortal eyes subdued,
Fresh veiled, but not concealed,
We know in thee the fatherhood
And heart of God revealed."

The mission of Christ into the world was an amazing condescension, and deep humiliation on his part. "For ye know the grace of our Lord Jesus Christ, that though he was high, yet for your sakes he became poor, that ye through his poverty might be rich." We cannot measure the humiliation of Christ now, for we cannot comprehend the fullness of his nature, and the high position that he held before he came as the babe of Bethlehem. If we could measure the nature and attributes of the Son of God we would have a Saviour below man, for we cannot fully comprehend our own nature. The holy angels understood the nature and exalted position of Christ before his incarnation, for they had lived in his presence and witnessed his glory ever since he called them into being; and when the Father sent him to redeem the world he said: "Let all the angels of God worship him."

In his exalted state Christ saw and pitied the fallen condition of man. His heart was moved with the tenderest and deepest sympathy. This moved him to take our nature, suffer, and die that he might redeem us from sin and all its awful consequences. A few years ago a steamer was coming from California. The cry rang out through the vessel—"Fire! fire!" A thrill ran through every soul on board. Every effort was made to extinguish the flames, but in vain, and all saw that the ship must go to the bottom. The only thought now was self preservation. The burning steamer was headed for the shore, which was near. A man was busily engaged in fastening a belt of gold around him. Just then a pleading voice arrested his attention. "Please sir, can you swim?" A child's blue eyes were piercing into his deepest soul as he looked down upon her. "Yes, child, I can swim." "Wont you please save me?" she said. "I can't do both," he thought. "I must save the child and lose the gold. Shall I do it?" He thought a moment and, with a trembling voice, said, "Yes, child, I will try to save

you." He lost his hard earned gold, but he saved the dear child; and received a richer reward than gold. Thus Christ saw us perishing, and gave up all his riches, became poor among the poorest, and died the cruel death of the cross that we might live. This should endear him to every heart, and draw all men to him. He has set his heart on the salvation of man, and his desire amounts to a travail of soul. His tenderness and sympathy is revealed in the burning tears that he shed over the impenitent Jews, and he is the same Savior still.

What a wonderful fact! Christ in heaven interested in us! High above all angels and principalities, but thinking about us, and longing to save all men.

Christ reaches man from the manger and the cross, and not from the palace and the throne. Had he commenced at the palace he had never reached and won the race to himself. He went down to man that he might lift him up. To touch the heart of man and win him to goodness and God. Christ comes to him in all the fullness of his love, and speaks to him from the humiliation of the manger and the dreadful suffering of the cross. He became incarnate and suffered with man that he might save him. Christ's going down to the bottom of society gives us a new idea of the value of man.

Christ is just the Savior we need, and all are conscious that we need him; for there comes trials in life when all are made to realize their utter helplessness. We need him to deliver us from the guilt and power of sin, to strengthen us in the hour of weakness, to comfort us in sorrow, to guide us in prosperity, to sustain us in the hour of death. A Christian woman lay dying and she could only articulate the word "bring." Ignorant of her meaning her friends brought her food, but she shook her head. They brought her absent friends, but again she shook her head; then by a great effort, she finished the sentence—"Bring forth the royal diadem, and crown him Lord of all."

With Christ in our hearts the hope of glory, we can adopt the language of good old Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel." The Rev. John Brown of Haddington in his last illness hearing the bells ringing to celebrate the king's birthday, said: "O, blessed be God, however worthy our sovereign be, we have a better King's birthday to celebrate. Unto us was born in

the city of David, a Saviour, who is Christ the Lord! On account of that event, the Gospel bells have been sounding for ages past; and they will ring louder and louder still. Saviour!—the Son of God, our Saviour! Oh his kindness! A Saviour, a husband to sinners, to me!"

The Duty of a Minister's Wife.

Essay by Miss Irene Clements at Elon College, Nov. 27, 1891.

The highest ambition of every minister's wife, should be to possess true womanhood. Earth presents no higher object of attainment. A true woman exists independent of outward adornments. It is not wealth nor beauty of person, nor power of mind that makes her the true woman, these may adorn her, but they should never be taken for the object they adorn.

She should, in the first place, know what she is, what power she possesses, what influences are going out from her, what duties are resting upon her, what she is capable of doing in a true life of womanly activity; and when she has duly considered these things, she should then form the high purpose of being a true woman. There can be no higher aim to set before herself.

She should also determine to do something for the honor and elevation of her sex. Let her advise and encourage her sisters who are striving so nobly to be useful. Let her lend a helping hand to remove as far as possible the obstacles in their way. She has a great work to do. It is not enough that she should be what her mother was, but she should be more. The spirit of the times calls for women of a higher order of life and character. Will they heed the call?

Will they tear themselves from the fetters of fashion, and come up a glorious company, to the possession of a virtuous, noble womanhood, that shall shed new light upon the world and point out the way to divine life.

She should, all along through life, scatter seeds of kindness, and sprinkle them with the dew of piety.

She should seek to make the home pleasant and attractive. By so doing, she will cause her husband to spend his evenings at home, instead of visiting friends. Especially, should she have it pleasant when he comes home from his appointment, tired and almost worn out. Perhaps he has been to a church where the members are quarrelling with each other; and it may be, some quarrelling with him, because he does not preach to suit them. What is more discouraging than this? It is a duty of the wife, that she should have a kind word and

cheerful face to greet him when he thus comes home.

Again, she should interest herself in all that concerns her husband, so that she can converse on some subject that will entertain him. She must study the Bible with him, and be ready to help him on any point he may not understand. What would be more pleasant than to be able to help her husband prepare his sermons?

She should never, on any occasion, allow herself to quarrel with him, for this will not do any good, and it does not show a Christian spirit. It is said, that it is a very hard thing for a woman to control her tongue. This is too true unless she has a great deal of God's grace in her heart, and if she has not enough to give her control over herself, she should never cease to pray until God gives her enough.

We all know that the wife of a minister has a great influence over the people either for good or for bad, and hence, she should be very careful in her manner and even in her dress. What would we think of her if she were to dress in a gay evening dress as if going to a ball? Why, we would say, she ought to have been a fashionable lady of society, instead of a minister's wife.

She should be ready at any time to visit the sick and to administer to the poor, or on the other hand, ready and willing to stay at home and attend to business affairs, if necessary, while her husband is away. Some ministers say, they do not marry to take their wives about with them, but to let them stay at home and "keep camp" while they are gone. Doubtless, this is true in some instances, but not very many. For this reason, some have advised others never to marry a preacher. I will not give any advice on this subject, only will say this,—girls, if you wish your husbands to stay at home with you never marry a preacher.

The Christian's Prospect.

Happiness is the aim of every person's life. It is the goal of the majority of mankind. Different and many are the channels used in pursuit of it, but there is only one source from which true happiness can be obtained, and that is, working for our Master.

Leading a Christian life, not in name only, but one that will justify the name we bear. Dark clouds may rise in the Christian's pathway, but he can see gleams of light even there, see that it is the working of an omnipotent hand, where the unbeliever sees only gloom and misery.

The Christian vision of the future is a life of usefulness, busy with the

duties that He has set before him for the upbuilding of His kingdom here on earth, and at last an everlasting home in the regions of the blest, an abode with the angels and a seat on God's right hand where pain and sorrow can never come.

It is not so with the unbeliever. He lives in a thick atmosphere of doubts and uncertainties. He is short-sighted as to the blessings our Heavenly Father would willingly bestow upon him, from his ever bountiful hand, would he only shake off his unbelief, and acknowledge Him as his Saviour.

What a vivid contrast! Who would not even spend his days in this world in toils and hardships, tread a path thickly set with thorns, to at last be permitted to sit at our blessed Saviour's feet and hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

The Christian's duty is always a pleasure to him, for we know that by helping others we bring a blessing upon ourselves.

To lend a helping hand to a brother that has fallen by the way-side, a word of cheer to some fainting heart that is almost ready to be persuaded by Satan to turn aside. Oh! the many pleasant tasks that crowd into each week, month and year, that we can perform for him, and then how little it seems to us when we think that He gave his only begotten Son, that we might have everlasting life. What a glorious thought for the Christian, that he has the privilege of being a co-laborer with God, for all his good works and endeavors for Christianity will be found knocking at the door of Heaven for co-operation, and God will willingly be his helper.

ANNIE THOMAS.

Jonesboro, N. C.

The Star of Bethlehem That Never Sets.

Some astronomers conjecture that Alcyone is the center around which the whole sidereal system revolves. Whether that be true or not, it is undeniably certain that the Star of Bethlehem is the center of this world's spiritual astronomy. If that star had never risen on a dark and sin-cursed world, oh, how differently its history would read! That Christmas night brought Christ. With Christ came the gospel of human brotherhood and the elevation of woman, with Christ came the highest civilization and the purest philanthropy; with Christ came Calvary's atoning sacrifice for sin, with Christ came victory over death and the grave; with Christ came the "exceeding and eternal weight of glory." Innumerable hallelujahs before the throne have taken

their pitch from the angels' song over the little village in Judea.

That star was the only star of guidance to all the innumerable hosts of the redeemed; neither is there salvation by any other than by that Jesus whose very name signifies "Savior." The very core of that gospel born in Bethlehem is "whosoever believeth on Him shall be saved." The keynote of every pulpit that deserves to stand is—"this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." Every sort of preaching stales except that preaching; and no pulpit loses its power which exalts the sin-atoning Lamb. And not only is weak, sinful man guided by that star to his only place of pardon, but he finds the only unerring guide to a pure, noble and holy life. In all our perplexities on moral questions, we have but to inquire, What has Christ said on that point? How did he act? What would he have me to do? We always get our right bearings when we steer by that light. Conscience only become infallible when it reflects Christ's instructions Christ's example.

The curse and crime of infidelity is that it aims to extinguish the star of Bethlehem, and to overthrow the lighthouse on Calvary. A band of wreckers who should extinguish the great lantern on Fire Island, and then hoist a false light elsewhere to decoy New York bound vessels to destruction, would be merciful in comparison with the skeptics who are striving to destroy man's faith in man's only Savior. A cultured scholar once told an Episcopal bishop that he had read a great number of infidel books and that they might have made him a skeptic, but for three considerations. "First," he said, "I am a man; and I am going somewhere. I have read all that those books can tell me, and they shed not a solitary ray of light on the darkness. They shall not take away my only guide, and leave me stone-blind. Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. That was not a dream. Thirdly, I have three motherless daughters. They have no protector but myself. I would rather see them die than leave them in this sinful world if you should blot out from it all the teachings of the Gospel." Well might that thoughtful man declare that nothing sheds a solitary ray of light upon the darkness of this life, and the dread mysteries of the future world, except the revelation of Jesus Christ.

What a comfortless world this would be without him! We ministers are constantly summoned to the chamber

of sickness and the bed of death. For one, I am ready to say that I would not dare to venture into such a trying and responsible situation if I could not carry a Bible, and the offer of a Savior and the promise of the divine Comforter with me. That precious fourteenth chapter of the book of John is a lamp that I have often held aloft in the room of sickness and the house of mourning. Some of us know for ourselves what such rooms mean; we have had God's truth pricked into our hearts and memories by sharp experiences. To many of my readers this dying year has been a year of dying beds and darkened homes. In some of your nurseries there may be an empty crib; in some of your dwellings there may be an empty chair at the Christmas table that makes your heart ache. No human consolation is even a rush-light. Every attempted comfort that fails to satisfy the yearnings of your deepest spiritual nature is a cheat, a will-o'-the-wisp, a mockery. *We want certainty.* Amid all the mysteries that overhang death and eternity, is there any heaven-kindled, infallible and unchangeable light that can illuminate the grave and penetrate into the unseen world? Yes, thanks be to God, the star of Bethlehem is the star of Bethany's sorrowing home and rocky sepulcher! "I am the resurrection and the life." "I have the keys of death and of Hades." "I will not leave you comfortless." "I go to prepare a place for you and will receive you unto myself." These are the sweet consolations that float, with celestial melody, into our houses of sorrow. And our faith, recognizing a truly divine voice, answers back again,

"My Jesus, as Thou wilt!
The seen through many a tear
Let not my star of hope
Grow dim, or disappear;
Through sorrow or through joy,
Conduct me as Thine own;
And help me still to say,
My Lord, Thy will be done!"

This old sobbing world of ours is one year older than it was when the last Christmas carol was chanted. It has another twelvemonths of experiments and of experience—of advancement on many lines of human research and acquisition. But it has not outgrown Jesus Christ. For him it has discovered no substitute. The Star of Bethlehem is the only star that never sets. Jesus Christ alone can satisfy all human necessities and the loftiest of human aspirations. Christianity is the only universal religion, the only one adapted to all ages of life, to all human conditions, to all races and all nationalities. Other lights have arisen, waned and vanished forever. The Greek mythology is as utterly shattered to ruin as its own splendid Parthenon. The chief religions of Asia, Brahmanical, Budd-

hist or Moslem, are all limited and local; they are all moribund; while they make no inroads on Christianity, the religion of Bethlehem and Calvary makes constant inroads upon them. The systems of error which Paul and Peter fought have vanished out of sight, and the whole East is catching glimpses of the star that first dawned over Judea's sky. In spiritual dynamics *blood tells*; and God has intrusted his Gospel of salvation to the most powerful races on the globe.

To the brightness of Bethlehem's star, all the nations of the earth shall yet be attracted. The rulers of the darkness of this world must prepare to abdicate for Jesus Christ. He who bore this world's cross will wear its crown; and this nineteenth century, shod with the sandals of foreign missions, is one of the forerunners of the King. Every system of error, every delusion of skepticism, shall yet pale and vanish out of sight before the gospel of atoning love which restores fallen man to a forgiving God. The songs which filled that first Christmas night shall yet be heard, with richer harmonies, over a whole ransomed world. The skeptics who stubbornly shut their eyes to the light in this life will be compelled to witness the blazing splendors of Him who sitteth upon his throne and receives the homage of the myriads whom he has brought home to glory! This world's six days of turmoil and toil and travail shall end in a Sabbath of eternal rest and praise. Even so come, Lord Jesus! Come quickly!—*N. Y. Independent.*

Unity and Harmony of the Sacred Scriptures.

ST. LOUIS CHRISTIAN ADVOCATE

Among the leading characteristics pertaining to the Holy Scriptures one is the wonderful unity of design which is found from the beginning of Genesis to the Apocalypse. Again and again has it been charged by men of learning, as well as by the rabble, that the whole of the Book was a fraud and unworthy the attention of men of high culture. The absurdity of such a supposition is clearly set forth by Mr. Haldane in the second volume of his *Evidences of Christianity*. He says: "Let any set of men combine to write such a book as the Bible. Let their plan be laid so as to extend through a period of 1,500 years. Let those who shall first enter upon the work obtain others to succeed them during that space of time. Let them write history, poetry, theology and prophecies concerning the state of the world. Let them at length procure some one to come forward in whom all they have written shall find its accomplishment. Let

him be born in the place they had foretold, of the family they had singled out, at the exact period they had predicted. Let him be exhibited in the most critical situations, in the midst of enlightened, powerful and determined adversaries, while they still uphold him as perfect and defy his enemies to prove the contrary. Let his own death be a part of their plan, which he himself shall foretell. Let a number of persons arise immediately afterwards to carry forward the design, charge the government under which he suffered as his murderers, affirm that he is alive and give them convincing evidence that he will reward them in a future world. Let these men support their doctrines by an appeal to miracles openly performed before enemies armed with civil power, and let them adhere to their testimony at the expense of life and all things dear to this world. Let them promulgate a new religion and code of laws completely subversive of every existing religion on earth, and directly opposed to the indulgence of the strongest propensities of the human heart. Let this religion, by the force of its own evidence, win its way through the world, overthrow every opposing system, extend its triumphs and finally establish itself in the most civilized nations in spite of the most learned, the most determined and the most powerful adversaries; and let the character of the leader, as set forth by his associates, be thus vindicated as 'the light of nations.' Who does not see the total impracticability, the absolute absurdity of such an attempt? As soon might men of understanding be induced to climb up to the stars as to propose to themselves such a scheme. 'Yet all this is true and wondrous story of that Book which Christians claim to be from God.'"

To this the Rev. Henry Tallidge, in his admirable work on the subject, adds: "The Bible contains 66 books to the composition of which 30 different persons have contributed. These books were written amidst the strangest diversity of time, place and condition; among the sandy deserts of Arabia, the fields and hills of Palestine, in the courts of the Jewish Temple, in the palace of Shushan, in the dungeons of Rome and one of them in a lonely island of the Ægean Sea. They were written in a variety of forms—in history, biography and parable; proverbs, poems and letters. They were written by persons occupying various conditions in life—princes and peasants, warriors and fishermen, learned men and unlearned. And from the time that Moses took his pen to write the story of creation, to the record by St. John of the visions which he saw in Patmos, a period of 1,500 years had in-

tervened. Under such circumstances, collusion and preconcert were utterly impossible. Yet, so far from one contradicting what another inculcates, there is, on the contrary, the most perfect harmony. Every book, both in the Old and New Testaments, is a link in the same golden chain. They are one uniform whole, though beginning at the creation and extending to the consummation of all things. As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and key; now almost hidden, now breaking out in rich, natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude but growing clearer and clearer as the work proceeds, winding gradually back till it ends in the key in which it began and closes in triumphant harmony; so throughout the Bible there runs one great idea; man's ruin by sin and his redemption by grace; in a word, Jesus Christ, the Saviour. This runs through the Old Testament, that prelude to the New; dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for His coming; His descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh, by Jacob; as the Star, by Balaam, as the Prophet, by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the song of songs. We find him in the sublime strains of the lofty Isaiah; in the writings of the tender Jeremiah; in the mysteries of the contemplative Ezekiel; in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels: 'Glory to God in the highest, and on earth peace, good will towards men.' And evangelists and apostles taking up the theme, the strain closes in the same key in which it began—the devil, who troubled the first paradise, forever excluded from the second; man restored to the favor of God and Jesus Christ the key-note of the whole."

"Does not this wondrous unison make it evident that the Bible must have had its origin in the infinite Mind of that God who sees the end from the beginning and who is without variableness or shadow of turning—from eternity to eternity the same? Truly might the poet ask:

"Whence but from from Heaven could
men unskilled in arts,
In several age born, in several parts,
Weave such agreeing truths? or now, or
why,
Should all conspire to cheat us with a
lie?
Unask'd their pains, ungrateful their ad-
vice,
Starving their gain, and martyrdom their
prize."

—Dryden.

Christmas Carol.

See the Star of Christmas shine,
Hark the lowing of the kine
Carol loud, each pilgrim wight;
"Christ the Lord comes down to-night!"

Shou'd he find the world a deep;
Tear of blood his wounds would weep;
For all hars of sin and pride
Be the spear wound in his side;

Every blow and angry frown,
Sets a sharp thorn in his crown;
For each deed of Charity,
A new star therein shall be.

Christ the Lord comes down to-night;
Leaves his angels clothed in white,
Taking up his Cross again
Walks in haunts of sinful men.

Do some little deed to-day
That shall cheer his weary way;
Say some kind word breathe a prayer,
Help him thus that Cross to bear!

"Peace on earth, good will to men,"
Angels chant he strait again,
In the song all souls unite:
Christ the Lord comes down to-night

—Alice Williams Brotherton.

More Reading of the Bible.

If I were called upon to advise as to Bible reading at home, my counsel would run thus:

First: *Read the Bible from the end to the beginning.* Read from Christ to Moses. If we were reading for mere literary purposes, we should reverse the process. Fill the mind thoroughly with the spirit of Christ—"let the word of Christ dwell in you richly"—then go back with all Christ's light to help you through the twilight and occasional darkness of the earlier reading. By neglecting this process many have lost what little faith they had.

Second: *Read the Bible from the beginning to the end.* You now have the light in hand. You know to what issue all is tending. You can mark the evolution phase by phase. You feel as if present at the rising of the sun. I believe in the organic unity of the Book. Without being superstitious, I often feel as if the organizers of the sacred canon had been actually inspired. Many people ask me if I commenced a good book in defense of the Bible, and I always answer in the affirmative. That book is the Bible itself. Its self-defense is its best defense.

Third: *Always distinguish between the essential and the accidental.* Why was the Bible written? It was written to bring men to God. Keep that one purpose in view, and you can never go far wrong. The Bible, in its supreme purpose, has simply nothing to do with science, history, wars, or chronology. All these it may or may not make use of as framework; its purpose, lofty and holy, is to reveal the relation of the loving God to the individual man and the total race. That relation you can find, if you are really intent on the sacred pursuit.

Fourth: *For some time it may be profitable to read almost exclusively the*

portions of the Bible which you can turn to immediate account. Critical matters must be left to critics. It is so in science. A man does not necessarily know his own physiology, yet he eats and drinks and in various ways cultivates his strength. Do you the same with the Bible. Leave scholarly question to scholarly minds, and remember that God requires from you to do justly, love mercy, and walk humbly with himself. It will be easy to find enough in the Bible for the soul to live upon, if the soul really wants to live.

Fifth: *Fix upon certain great principles or doctrines, and then let texts fall into their own places.* Never seek for mere texts. They have played a mischievous part in Christian teaching. Get into the very spirit of the Bible, and not into any one of its detached portions. Thus, settle in your inmost soul the conviction that God is LOVE. If any text seems to contradict this, the text must stand aside for further consideration. So with other cardinal doctrines: God is righteous; Jesus Christ died, the just for the unjust; Jesus rose from the dead. Never mind the conflicting theories about these doctrines—one man explains in this way and another in that way; you must steadily remember that we are saved by the fact and not by the explanation. "God is Love" is the whole Bible in three syllables.

Sixth: *Do not read the Bible as a critic, but as an earnest, open minded enquirer.* I am speaking of home reading for spiritual purposes. You want to know what God the Lord will say, and say especially to your heart and soul, as distinguished from what may be called your speculative faculties. Before reading you should pray. You should say: "Lord, open mine eyes, that I may behold wonderful things out of thy law;" and again: "Open mine understanding, that I may understand the Scriptures." The Holy Spirit alone can lead you into all truth. The Father will give that Blessed Paraclete to all who ask in penitent and humble faith. "Ask and receive, that your joy may be full." Hush all other voices, and listen to the still small voice of the Spirit eternal and condescending.

When we have profitable Bible reading at home, what preaching we shall have! What obedience? Until we have such reading we shall have debate, vanity and uncharitableness. O Spirit of the living God, descend upon our families and exalt Thy Book to the position of sovereignty which is its due!—Joseph Parker, D. D., in *The Independent*.

New York has turned away 10,000 school children that cannot be housed.

"Blessed is He that Readeth."

REVELATION 1:3.

The Book of Revelation is not an easy one to expound, but it is one which well repays perusal, whether public or private. Coming from a serial exposition of the book lasting through several months of devotional services, the writer can say this from the stand point of experience. Dr. John A. Broadus in a little pamphlet on "The Study of the Bible by Books," has this to say regarding a personal use he once made of the book:

"Years ago when my family included servants, I used to try very hard to get the servants and children interested in family worship. I tried the parables; I tried many parts of the Bible; sometimes they were interested, and sometimes not, and at length it occurred to me, 'Now I will see if they will not be interested in the Book of Revelation, that contains so much beautiful imagery.' So I began and found that they were very much interested. I tried to explain a little, and I could do that very well for the first few chapters about the churches, etc., and I could explain the scene of worship in heaven in the fourth and fifth chapters. Then I got on into the opening of the seals and the sounding of the trumpet, and I stopped explaining, for a reason that you can perhaps conjecture. But I did not stop reading. They told me to go on with it. They were all deeply interested. At length we were far over in the middle of Revelation, and I was reading some of that splendid, solemn, impressive imagery that is there presented—like the unrolling of a mighty panorama, scene after scene of wonder, and power, and struggle, and conflict, and hope, and promise—and one day as I was reading I looked up through my tears, and all the circle, from the aged grandmother down to the little child, were in tears, too. You may say we did not know exactly what it was about. Yes, we did. It was God—about God looking down on this world of ours, about the sorrows and struggles of this human life, and the fact that God sees it all, is watching and controlling it all."

"The Lord reigneth;" certainly that is the conviction left as we turn the pages of the last book of the Bible. And "the Prince of the world is judged." That, too. Some one has said that the reason why "the Revelation" is criticised by the world is that it describes so clearly the overthrow of Satan, and so Satan hates it more than any other inspired Book.—*The Standard*

The Inheritance of Believers.

Notice how many good things they have who believe in Jesus: They have everlasting life. The light of life, hope toward God. A conscience void of offense. Peace with God. Access into this grace wherein they stand. Fruit unto holiness. The first fruits of the spirit. The Holy Ghost within them. A building of God, a house not made with hands. All-sufficiency in all things. God's promises, exceeding great and precious. Redemption through Christ. Access by one Spirit unto the Father. A desire to depart and be with Christ, which is far better than to stay here. They have the same love. The promise of life that now is and also of that to come. A great High-priest that has passed into the heavens. Hope as an anchor of the soul. A strong consolation. Boldness to enter into the holiest. Fellowship with Jesus. An Advocate with the Father. Boldness in the day of Judgment.—*Methodist Protestant*.

The London School Board has taken a step in advance of the educational system in this country. It is decided to establish in three convenient districts classes of special instruction for the mentally dull and physically weak, on a system similar to that of Dr. Klemm in Prussia.

Placard Excitement In China.

At most probably not a tenth of the adult men of China can read any writing so as to make out its meaning, and not one in a thousand of the women; yet all official notices for common information, whether the great printed proclamations from the Emperor, Viceroy, Governor of a province, or other high mandarins, or the written local notices of the lower officials, are soon known by the people through those who are able to read. Advertisements, notices of idol worship, lists of subscribers to temple building, yearly idolatry or to theatricals, lists of successful candidates for literary or military degrees, and printed or written notices of all kinds, cover the walls over the city gates and all blank walls along the main streets where they can be posted up. This is also true of the busier streets of villages. This is taken advantage of by benevolently disposed persons at times to exhort against vice and crime, as adultery, opium-smoking, etc., and to do good deeds. A few years ago, in Fuchau, some zealous persons had placards printed on yellow paper, and posted in many places, exhorting against the use of cow's milk for food, saying that it was known that some of the Chinese had begun to learn its use from the for-

eigners, and that, unless stopped, those who drank the milk would become like beasts, assimilated to their food; but those who avoided such practices would have virtuous and vigorous children.

About twenty years ago a widespread excitement was caused in most of the Treaty port cities of China, and through a large region about them, by a preconcerted posting of placards and circulating of rumors, accusing the foreigners and native Christians of putting charmed or poisonous powers in the wells to cause people to become Christians or to injure them. This greatly excited the populace in many places. At intervals of a few years similar rumors and slanders of various kinds against foreigners have been circulated in many provinces. During the last few months, in the central part of China, in the cities along the Yang-tse River, and in several cities in the southern seacoast provinces, placards have been posted up reviling Christ, Christians and foreigners, in the coarsest and most revolting manner, some of these also calling upon the people to drive out the foreigners and their converts, and tear down or burn their churches. These placards were followed by the recent riots at Wu-hu, Tang yang, Wu-sueh and Nanking (cities along the Yang-tse), involving the tearing down of several Roman Catholic churches and missionary establishments, one or two churches and dwellings of Protestant missionaries, with the killing of an English Wesleyan missionary and of an Englishman connected with the Chinese foreign customs, at a place near Hankow.

In many places it is thought to be the work of a notorious secret society called the "Ko Lao" Society, which professes to be a benevolent association and has widespread ramifications over much of the Empire. It is looked upon with great suspicion by the Government, and it is now probably unlawful to be a member. In connection with those riots, several persons said to be leaders in the society have been punished by the Government, some of them with death.

The province of Hunan, near the center of China, south of the Yang-tse, has a bad pre-eminence and notoriety for opposition to foreigners and to Christianity, many of the educated class there seeming to have a specially bitter feeling against everything connected with foreigners, so that no Christian missionaries have been able to secure a peaceful residence in the province. Wherever the Hunan men remove or travel they not infrequently try to stir up a similar feeling among others.

Last December three kinds of most vile and abusive printed placards,

two of them having blasphemous pictures purporting to represent Christ and his worshipers, were posted in considerable numbers in the streets of Fuchau. The pictures represented Christ as a demon, in the form of a hog hung upon a cross, which foreigners and their Chinese dupes were worshipping, so as to be successful in committing adultery. Their purpose was to excite the people against foreigners; but they were so gross and palpably slanderous that probably they seemed absurd to most of the Fuchau people, and so overshot their mark. They were traced to some Hunan men, formerly soldiers, lodged near the south gate of the city. Energetic representations to the Chinese officers brought out a proclamation, forbidding the posting of such placards, and there the matter stopped.

Now again, within seven months, a few similar placards have been posted, some of them even setting a day upon which the people were called upon to rise and tear down the churches, and drive out the foreigners and the Christian converts. As similar placards had recently been followed by riots in the cities along the Yang-tse, the consuls immediately pressed the Viceroy to take steps to prevent riots and to preserve life and property, and finally succeeded in getting him to put out here the Emperor's edict, which had been issued with special reference to the disturbances in the Yang-tse River cities. In the edict the Emperor states that "Christianity teaches to do good," and those who try to injure foreigners and Christian converts are to be arrested and punished. The Viceroy also appointed soldiers to protect church property.

The Consuls, American, English and French, telegraphed for gunboats to protect the foreign community, and soon had three ships of war in succession lying at the anchorage, which is eleven miles away. One is to stay a month. The Chinese officers had one of their foreign style of gunboats brought up to the side of the foreign settlement. There has been very little excitement among the people, except that arising from the Viceroy's proclamation and assignment of soldiers, and from the news of the precautions taken by the consuls. I trust the work of evangelization here has received no harm, and perhaps it may be helped somewhat by the proclamation. — *Rev. S. F. Woodin, in Inquirer.*

A translation into German of the oldest medical work in the world has just been issued by Dr. Heinrich Joachim, of Berlin. The original is in the Egyptian, and dates from the days of Moses' youth (1550 B. C.).

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv 35.

Walk about Zion, **** Mark ye
well her bulwarks. **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12, 13.

Thanks For That Suit of Clothes, Or the Money to Buy It With.

At my last appointment at Pleasant Grove, Va., which was Sunday before Conference. After I had preached I was approached by brother T. S. Thompson, who presented me with between \$30 and \$40 with which to buy me a suit of clothes. I cannot command language strong enough to express my kind feelings for these dear friends, and my thanks to them for this special act of their generosity, which is characteristic of this dear people. I hope I may be able, as their spiritual counsellor, so to labor for spiritual good, that they may never regret this gift. I do not know all who contributed, and therefore I can only return my sincere thanks to the donors. May God bless them abundantly in this and the life which is to come.

P. T. KLAPP.

DEAR B. O. CLEMENTS:—I met my first appointments for this conference year at Pleasant Grove and Ingrams, Va. The first Sunday of December and Saturday before I was at the Grove I think we had one of the most interesting social meetings on Saturday that we have ever had since I have had charge of this congregation. I believe that every person present in some way or other gave some public evidences of their love for Jesus. On Sunday just before the sermon we secured nearly the full amount for the claims of conference. The day was beautiful and bright. The congregation was not as large as it generally is on account of so much sickness. There are a great many suffering with la grippe, and some with pneumonia. Bro. George Franklin, a young man just entering upon manhood, was seriously ill with pneu-

monia. Pray that he may be restored to his usual health. Sister E. T. Pierce, who was quite sick during the conference, has recovered. May God bless this dear sister, who seems to have received her father's mantle, and may she live long and do much good in the world. She dearly loves the Lord's cause.

On Saturday before the second Sunday I met the dear little newly organized church at Ingrams and had a very pleasant service, and received one more member. On Sunday we secured the amount for conference claims. The congregation was very good. Our house is not quite finished, and don't propose to finish till spring. At our next appointment here we will elect and ordain two deacons.

I desire to do a better year's work than I have ever done—God being my helper, I propose to make an effort.
P. T. KLAPP.

Youngsville, N. C., Dec. 17.

From Holland.

It was my privilege to be with Bro. H. H. Butler at Bethlehem, Nansemond Co., last 2nd Sunday. The day was beautiful and pleasant, a good congregation assembled for worship, and by request of Bro. Butler, the writer preached to his people. It was quarterly meeting and the communion services were solemn and impressive.

We expected Bro. Butler to preach for us at Holland in the evening at 2 o'clock, but being quite unwell with la grippe, could not do so. From Bethlehem I reached Holland in time for the evening services, and found a large congregation assembled to hear Bro. Butler, Bro. Demarest had preached to a large congregation at 11 o'clock, and being on hand, kindly consented to preach again at 2 o'clock, filling Bro. Butler's appointment. We are therefore pleased to report two interesting, and we believe profitable, services by Bro. Demarest. He made a good impression I learn, in the morning, and I am sure the discourse in the evening was well received, as the rapt attention and the countenances of the audience expressed real satisfaction.

We had the pleasure of receiving three to the fellowship of the Church before the evening services, and others are expected to unite with us soon.

Bro. Demarest will preach for us regularly every 4th, Sunday. Bro. Butler, already burdened with work, will not preach for us as we expected and hoped on 2nd, Sunday evenings. We have been having delightful weather, since the snow passed away.

R. H. HOLLAND.

District Meeting.

TIME: -Jan. 29-31, 1892.

PLACE: -Salem Chapel, Forsythe Co., N. C.

FRIDAY.

1:00 p. m. Religious services by Rev. T. B. Dawson.

1:15 p. m. Organization.

1:30 p. m. How can the District Meetings be made productive of more good? by Revs. W. T. Herndon and T. W. Stroud.

2:00 p. m. The Importance of Religious Literature, by Revs. P. H. Fleming and T. B. Dawson.

2:45 p. m. The need of a better supported ministry, by Revs. A. F. Iseley and W. J. Laine.

3:15 p. m. Why pastors should devote their time to church work, by Revs. J. W. Holt and D. M. Williams.

4:00 p. m. Adjourn.

SATURDAY.

9:45 a. m. Song, and prayer service, conducted by Rev. H. L. Hines.

10:15 a. m. A model church, by Revs. W. S. Long, D. D., and T. W. Stroud.

11:00 a. m. A model Christian, by Revs. J. U. Newman and W. C. Wicker.

11:45 a. m. A Model Religious Newspaper, by Revs. W. T. Herndon, C. A. Boone and D. M. Williams.

12:30 p. m. Dinner.

1:15 p. m. The duty of church members toward the liquor traffic, by Rev. P. H. Fleming, followed by general discussion.

2:30 p. m. Can the Christian church afford to allow its members to indulge in dancing, by Revs. T. B. Dawson, W. J. Laine and C. C. Peel.

3:00 p. m. The present opportunities for young men and young women, by Profs. J. O. Atkinson and E. L. Moffitt.

3:45 p. m. Miscellaneous Business.

4:00 p. m. Adjourned.

SUNDAY.

9:45 a. m. The aim of the Sunday school, by Revs. H. L. Hines and D. M. Williams.

10:30 a. m. Who should attend Sunday school? by Revs. W. C. Wicker and W. J. Laine.

11:00 a. m. Preaching by Rev. T. W. Stroud, after which a collection will be taken for Home Missions.

12:30 p. m. Dinner.

1:30 p. m. Preaching by Rev. T. B. Dawson.

All the churches composing this district are requested to send delegates, and all the ministers are requested to be present with prepared speeches.

C. C. PEEL,
Com.

THE SUNDAY SCHOOL.

Notes on the Lesson.—Quarterly Review.

FOR DECEMBER 27, -1891.

Reviewing the lesson for the last quarter of this year, we notice two important points: 1. All the incidents recorded in the lessons took place in a very small radius around Jerusalem. 2. They were all accomplished in a very short time—in little more than three and one-half months.

The chief attraction in the lessons is Jesus. He is the one who performs the most of the deeds and who does most of the talking; hence, a thorough knowledge of the contents of these lessons is of special, practical benefit. No one can gainsay the words of Jesus. Theologians may wrangle over other parts of the Bible, and construe its words to suit themselves, but the direct words of Christ or the Great Jehovah they are compelled to accept as the highest authority.

Strangely as it may seem, the first lesson comes to us with the narrative of Christ raising Lazarus from the dead, while the last lessons tell us of Christ raising himself from the dead. The first shows Christ's power over mortals; the last shows his power over himself. The power of God is incomprehensible. We cannot form a proper conception of a person having control over himself, and every one else. The veil of mystery there hangs before our mind's eye.

Christ in the various lessons sets forth some grand truths which every Christian should have stored away on memory's table. Let us name them in their order: 1. The analogy between the grain of corn and our mortal bodies. 2. The necessity of his death and resurrection. 3. The beauty of humility and its necessity to thorough Christian development. 4. The blessings awaiting the Christians in the world to come and the troubles to be met with here. 5. The relation of Christ to the Christian. 6. The influence of the Holy Ghost. 7. The necessity of unity among Christians. 8. Our proper attitude toward our enemies. 9. Our proper devotion to our parents. Among these truths is subject-matter enough to make several grand sermons. They comprehend a whole work on ethics within themselves. The tender pathetic prayer of Christ for his disciples and for those who should believe on him through their instrumentality affords a consolation to the Christian which no earthly power can give. Christ not only taught his disciples how to pray, but also gave them an example of prayer. Looming up far

above all other thoughts and gleaming brightly as the mid-day sun is the grand fact, that Christ not only taught men what it were good to do but he was one to follow his own teachings. He practiced what he preached. He laid examples for us to follow. He showed to the world to what degree of perfection it were possible for one to attain.

HERBERT SCHOLZ.

Foreign Missions.

That the claims of the heathen are upon the church, and that the church as an instrument, is responsible for them, is a positive fact. This was clearly implied, when God said, "go ye into all the world and preach the gospel to every creature." We must so let our light shine that others may be blessed, that others may be profited, for if our religion is not worthy to be commended to other, it is certainly not worthy to be kept by us. The very nature of the religion of our Lord which we profess, demands that we extend it to others, which is proof itself, that it is missionary. There is one feature of the Christian religion which will strike the minds of every observer, viz.: that no other system of religion in the world in missionary. All other systems limit themselves to the people and country where they were introduced. As an illustration of this fact I ask, where are the missionaries of the religions of China, of Africa, of Brazil, of India, of Persia, of Japan, etc., they have never sent them to this country. Why? Because their religions are not missionary, but it is restricted to their own bounds. But no sooner was the Christian religion introduced into the world than it sent forth its agents to herald it beyond the place of its introduction. Jerusalem, Judea, Samaria and the whole world are to be the scope of operations. Just here let me strike one key-note as proof. The Christian religion has caused the agents of Christianity, Christian institutions, Christian literature to be sent and established in every quarter of the globe. What does this prove for our Christianity? That as a system of religion it is more benevolent, defusive, and the greatest civilizer in the whole world. And it is the only religion that will restore fallen man to favour with his Creator; therefore it makes us just that much the more responsible. Come dear members of the Christian churches, let us take fresh courage and meet our responsibilities. If all the members of the Christian church would pay just one penny a week we would raise more than \$65,000 per year, which would enable us to put 65 more missionaries in Foreign lands at the end of the first

year's effort with a \$1,000 salary each. I believe if we loved the cause of our Saviour as we ought, we would do it. I know of 7 local churches in the State of N. C., that are each supporting a missionary in Foreign lands. Now, brethren can we afford to let this cause suffer by our neglect? God forgive the past, and forbid that we should work at this poor dragging rate. Now I make a solemn request that the entire Christian church offer a continued prayer to God for 65 more missionaries.

P. T. KLAPP,
President of Board on Foreign Missions.

The End of Polygamy.

Judge Charles S. Zane, the chief justice of the Supreme Court of Utah, has presided at the trial of all the Mormons who have been tried for polygamy. He is therefore entitled, as no other man is entitled, to describe the present situation in the Territory. Judge Zane has reached the conclusion, that, when the president of the church and his advisers formally renounced polygamy (President Woodruff having had an inspiration that the church no longer required polygamy as a doctrine), they were sincere, and that this institution is now dead forever. In the November number of the *Forum* he explains the slow process by which the rulers of the church were forced to come to this conclusion, and he shows their conduct and subsequent events that prove their sincerity. Judge Zane, therefore, after having executed the law which has rooted out this twin relic of slavery now writes what may be called the official obituary of the institution. In his *Forum* article he does not look forward to nor express any desire for the early statehood of the Territory, but he does explain how with the disappearance of polygamy, the Mormon Church will readily cease to be a hurtful institution, and that men in the Territory will divide in their political opinions along the same lines that divide men elsewhere.—*Southern Churchman*.

The January *Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. It brings to its readers stories by Molly Elliot Sewall, G. Adams, Captain C. A. Curtis, Maria McIntosh Cox and the two bright story tellers who write under the *nom de plumes* of "Dorothy Holcomb" and "Abd el Ardavan," the Arab. It has sketches by Amanda B. Harris, Lieut.-Col. Thorndike, Harriet Maxwell-Converse, Zitella Cooke, Otis T. Mason and Sallie Joy White. It has poems by Odia Thaxter, Anna J. McKeag, Clara Doty Bates and others. It has pictures by L. J. Bridgman, George Foster Barnes, Virginia Gerson, Childe Hassam, H. Sandham, Irving R. Wiles, Clifton Johnson, Charles Mente and E. H. Garrett. Such a combination of talent in story-tellers, verse-makers and artists, should produce most absorbing as well as most interesting reading matter, and one needs but to glance over *Wide Awake's* attractive January pages to find the promise fully carried out.

Wide Awake is published at 20 cents per number, \$2.40 per year. All booksellers keep it. D. LORIMER CO., Publishers, Boston.

The Christian Sun.

THURSDAY, DECEMBER 24, 1891.

REV. W. C. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

A happy Christmas to the Sun's readers.

Glad to know that Bro P. H. Fleming's health is much improved.

Rev. J. L. Foster is working faithfully to build up the Christian church at Raleigh.

Rev. C. C. Peel of Burlington N. C. has had an attack of lagrippe, but is at his post again.

W. G. Clements expects to be with the Church at Oak Level, N. C., the first Sunday in Jan.

Revs. P. T. Klapp and P. T. Way gave us a calls this week. Always glad to see you, brethren.

If you owe the CHRISTIAN SUN office, we will be glad if you will send in the money immediately. We need it.

The Church at Ingram's has raised the assessments for this conference year. That is good, what others will imitate this example.

Brethren M. L. Harward of O'Kelly's and L. S. Mann of Christian Chapel gave the office a call this week. Come again, brethren.

No paper next week. The Sun must take one week for Christmas. The printers have worked faithfully; and we hope they will enjoy Christmas.

Rev. J. P. Barrett, D. D., preached for Rev. J. L. Foster in the Raleigh Christian Church Sunday night 13th inst., and it is said the doctor excelled himself, which means much. We dislike to give up Bro. and Sister Barrett from the "Old North State." They will be greatly missed; but while North Carolina, will be the loser, Virginia, their native State, will be the gainer.

Desecration of the Sabbath.

It is astonishing to see in our own beloved land the indifferent manifestation shown respecting the desecration of the Sabbath. Here the government acknowledges the Bible as a basis of laws and constitutions, and yet one of the most sacred laws of the Bible is being violated every Sabbath with the most careless indifference.

It is true that ministers preach against Sabbath breaking. It is also true that most of the local churches would withdraw fellowship from the average member if he should make a habitual practice of working on the Sabbath day. But in this government a body of men saint or sinner, or both can form themselves into a corporation, employ hands, and work them on the Sabbath day as any other day.

Now, if it is wrong for one man to do a thing it is wrong for a body of men to do a thing, it is wrong for the government to do it. Yet, the cars and boats run on the Sabbath day, mails are handled, and a thousand other things done.

What is the cure for this Sabbath desecration? Let the ministry preach against it, the papers write against it; and above all, let every ecclesiastical body of every denomination pour in petitions on the United States congress, asking laws enacted against Sabbath breaking, so thick and fast that congress will be forced to do something along these lines. If we never ask for any thing, we need not expect it. We can do good preaching in the congress halls by our petitions.

Would it not be wise to call a convention of representative men from the various denominations in the United States, to meet at some convenient place, to petition congress to enact such laws as may be necessary to prohibit this wholesale desecration of the Sabbath by corporations and the government? It seems that such an act on the part of the various bodies would have much weight with congress. At any rate it would show work in the right direction on the part of God's people.

To the Readers of the Sun.

When Brother Barrett had sold the dear paper, I wept, I feared, but if the future of the dear old Sun is to be as bright, new-sexy, and well arranged as the past three copies have been, we need not fear any longer. God bless the dear old paper, and may the time soon come when it may be sent to every family in the Christian Church.

P. T. KLAPP.

Christmas.

Christmas is a word familiar to every one. And yet even in this enlightened land of ours, it may be possible there are those who do not know that it is celebrated as the birthday of Jesus. Possibly there are others who are confidently sure that it is the identical day of Christ's birth.

All those who have given the subject thought, know that it is impossible to tell the precise day of the nativity of our Saviour. Different writers have placed it on almost every week in the year. Possibly the argument in favor of about 15th of Sept., is as near right as any other. It is thought as the Jews, under the Old Covenant, had three yearly feasts, two of which, the Passover and Pentecost, pointed to notable events, the other, Tabernacles, must point to a notable event also. Hence, it is contended as the Passover pointed to the crucifixion, and the the Pentecost to the pouring out of the Holy Ghost, the Tabernacle feast must point to a third great event, which is possibly the birth of Jesus. If this guess work should be true, it would place the birthday of our Redeemer about the 15th of September; for we know that the feast of Tabernacles came off about this season of the year.

No where in the Bible is it intimated that we are to celebrate the birth of Christ. And no doubt that God has locked up this whole question among the hidden mysteries of His own wisdom for the wisest of purposes.

Whilst it is impossible for us to tell the identical birthday of Christ, we know that he was born at the right time, and in accordance with what the prophets had said concerning him. Notwithstanding the prophets told nothing respecting the date of Christ's birth, they told much about the manner of his birth and life, all of which was literally fulfilled. Christ was born when the world was needing and looking for a Saviour.

The question of Christmas is not, what was the day of Christ's birth, but if we celebrate a day how shall we do it?

The celebration of the 25th day of December as Christmas, has been so long a custom, that it has grown almost into a natural law by common consent, and is likely to remain as the crowning glory of the year. But the way this day is dishonored, is a disgrace to a Christian nation. Men drinking, lying, gambling, dissipating and engaging in all manner of sin on a day that they pretend to celebrate as the birthday of Jesus.

Bible readings, thanksgivings, missionary meetings, and giving to the suffering, are some of the proper channels in which to celebrate Christmas day.

The Last Issue For 1891.

This is your last issue of the Sun for 1891. It has lived another year, and has shone as brightly possibly (minus the last month) as any other year of its life. We pray that it may live through many, many more years with increased health and beauty. And there is no seen reason why it should not, if all will do their duty.

What good has been done by the paper no one knows. That is knowledge locked up in God's store house of love to be revealed in eternity. Possibly its rays have warmed many hearts; its exhortations quickened some souls; and its doctrines broadened a number of minds. Friends, have you read the paper this year or have you thrown it down carelessly without reading it? Those of you that have read the paper have found some mistakes and blemishes.

Now look back over your own conduct during the year, and see if you cannot find as many mistakes and blemishes as you have found in the Sun.

Now, I want to say our acquaintance has been quite short yet, but to me very pleasant. May the Lord bless you all greatly this Christmas.

The United States Congress.

The Congressional halls at Washington City have witnessed the organization of another Congress. What this body of men will do no one can tell. Either political party can tie the other, if it wishes. Neither party can make a law without, at least, the consent of a part of the other. Will these men put their heads and hearts together, and do something noble for this great country of ours, or will they spend their time studying political stratagems to gain an advantage one over the other? This is a question of much interest to every body.

Many eyes are turned towards the present Congress, anxiously watching to see what will be done. Thousands are hoping that good may come to them in their State of unrest. Will it come?

Were as many eyes turned toward God, and as many people willing to become His servants, as they are the willing tools of corrupt politicians, the desired relief would come quickly.

Oh! that the people every where would lift their voices to him whose ears are not deaf, and whose arm is not weak! God has always sent blessings to the people when they have asked for them. But "He will be sought unto for his blessing". Let prayers go up; and at the same time, let every effort be put forth that can be, righteous effort, and soon the country will bloom like the rich valley.

How Easy It Will Be!

All along the lines in almost every community churches seem to be pushed nearly to the wall in raising the money for the various purposes. And of all the efforts put forth the amounts raised are not enough to meet the demands. Sympathies run out to those dear brethren and sisters who are making such heavy sacrifices to keep the work moving. But the question comes: Why are we so pressed to raise for the cause of Christ about one-third of the money needed? An answer comes from one direction, because there is no money in the country. Some one else says, because the people are so *stingy*. Again it is heard because they have no religion. But the true cause is, lack of system. Follow the Bible plan. Lay by something every week as the Lord has prospered, and there will be no lack. Unfortunately instead of honoring the Lord with the first-fruits, it is the last, and that after the greater part has gone to something else.

Let every member of the Christian church enter into a covenant with God that he will give something to the cause of Christ during the year 1892, and then let him carry it out faithfully, and at the end of the year there will be plenty for the various purposes. Try it, dear friends.

Some people say they never have anything to give, and the reason is they never give anything.

If every one will adopt the plan of putting something away every week it will soon be a pleasure, and it will be easy to raise all the money we need. It is always trying to do a thing against the will, but when the will goes with it, it is quite easy. It is a pleasure to do what we want to do.

Gravitation.

Gravitation is the crowning law of the power of control over all natural worlds. Any violation of this law produces in mediocrity confusion, among the objects controlled. To have smoothness and harmony in every department, it is necessary for every moving body to glide on in its proper path. If these bodies should fly from their respective channels, and commence to come in contact with each other, immediately there would be "confusion confounded" and a breaking up of worlds, and crash of matter of the highest type of which, all the wild forces of nature turned loose, are capable of producing.

Christ is the center of gravity in the spiritual world. As long as all the various bodies of righteousness glide along in their proper paths, there is the highest peace and the fullest happiness. But when some of the

bodies lose their gravity, others fly from their orbit, and lines are crossed at improper places, discord takes possession of the church, and the world laughs at the ugly confusion. Then, Christ, like the great "king of day," when the clouds have hid him from our view, shines on in his beauty, but the veil of confusion cuts him off from the cold lifeless church. Let us all pray that the Master may keep us each in his proper place, and at his proper work.

Think Before You Speak.

If people would follow closely the old maxim: "Think twice before you speak once," it would be very much better for them and others too.

Saint James knowing the activity of the tongue, gives us a description of it, the study of which might be profitable to us all. Thousands of words escape the lips in an ungarded moment, which kindles a flame of sin that may do untold injury in this life, and send some soul down into the miserable pit of woe forever.

A stream of words is very much like a stream of water. As long as a stream of water is kept back it is easily controlled, but as soon as it begins to trickle over the dam, it grows unmanageable; so as long as a stream of words is held in the month, there is no harm done, but as soon as it escapes the lips control is lost.

PEN PICKINGS.

Rev. J. W. Wellons was called by telegram this week to Lynchburg, Va., to the bedside of his sick sister. May the Lord raise her to her usual health soon.

Quite a number of the subscriptions to the *CHRISTIAN SUN* expires with this issue. We hope every one may renew immediately. We must have money to run the paper.

Mrs. J. H. Harden of Graham, N. C., spent several days in the city last week, visiting her uncle Mr. Reed, President of the National Park of Raleigh. He has been quite ill, but is, we are glad to know, much better now.

Bro. D. N. Smith of Rockingham, N. C. came to the Keyser Christian Church a few Sundays ago with a church letter nine years old. Bro. Smith was a member of the Christian Church in Texas, took a letter nine years ago and moved to N. C. He knew of no Christian Church near, and as he could not conscientiously join any other, he held his letter until recently, hearing of the Christian Church at Keyser, he came down ten or fifteen miles to cast his lot with this church, and immediately subscribed for the *CHRISTIAN SUN*. May the Lord bless him.

The Student's First Business.

An experience of fifteen years as an instructor of young men and women has given us some very definite opinions in regard to various matters concerning which we should otherwise have remained in doubt. No theory is worth any thing that will not stand the test of actual practice. We make bold to affirm that the chief business of all the students in our schools and colleges is to get the mastery of their text books. Any departure from this view terminates in consequences that are disastrous to mind and morals. That a sound and genuine scholarship cannot be acquired except by giving heed to this suggestion, is obviously true; and it is equally true that the building up of a strong, steady, self-reliant character is dependent upon attending to the same advice. We are sick of the everlasting insistence that boys and girls should spend much of their time in the miscellaneous reading of papers, magazines, and books; they should do nothing of the kind, unless they expect their minds to become mere junk shops. Just as sure are we that popular lectures are far from profitable to persons of the class about which we are speaking. They beget a superficial habit which is inconsistent with protracted and painstaking study. We think it even likely that the disposition of some young preachers to engage largely in religious work may be unwisely fostered. The following paragraph from the *Christian Statesman* suits our notions:

The theological student who is great in prayer meeting and weak at recitation, a rattler at mission work and a dabbler or a drone at study, belies his name. Whatever else he is he is not a theological student. This is not a wet nurse establishment for fledgling evangelists, or a theological dry dock where exhorters and workers may run in for repairs. This is a school of theology. Better, far, three years of hard study and scholarly training, with a whole subsequent life of gospel efficiency, than three years of superficial study, and gospel prodding and a whole subsequent life of ministerial flabbiness. Religious work under proper direction, through the seminary course, is to be commended. It would be a sad thing, indeed, if the city should be no better for the presence and influence here of two hundred young men, preparing for the great work of calling souls to repentance. But the first business of the student is to study; and that should not be neglected for any other interest.

In his future life the student will have opportunity enough to attend lectures, read miscellaneous books, and do religious work. The thing he ought to seek for now is to accomplish what, if neglected, can never be done hereafter; namely, to lay the foundations of broad, deep, and ac-

curate scholarship. He should look upon this matter not as a secular undertaking, but as a profoundly religious duty, and should attend to it as devoutly as he says his prayers.

Many of our young preachers are denied the opportunity of collegiate training. We sympathize with all such, though we very well know that some will be found among them who, by consecrated diligence, will make up for their lack of early training and acquire large stores of knowledge. Men of this stamp are worthy of double honor. But those who have a good chance, and fail to use it, are to be condemned. They sometimes quit school on the ground that their consciences are driving them into the itinerancy. Is it an uncharitable belief that indolence and not conscience is often at the bottom of such a course? To meet the daily demands of the classroom is not child's play; and we do not wonder that there should occasionally be manifested disposition to escape into what is foolishly thought to be the easier and less exacting labors of the pastorate. He who is controlled by consideration of this sort, or who slips out of his course as a student that he may the more speedily contract a marriage engagement, has not the stuff in him out of which heroes are made.

We take the above from the Nashville *Christian Advocate*, and highly recommend it to the consideration of teachers.

Apostolic Succession.

This phrase has become a kind of war cry among us. It is not found at all in the Bible, and it is nowhere mentioned in the Prayer-book, except in the Institution office, a service which is not obligatory and which is not commonly used. Nevertheless "Apostolic Succession" is kept before the public by High Churchmen as if it were a fundamental article of the faith.

In his recent Convention address Bishop Potter, of New York, after admitting that he holds what is generally known as the High Church theory of the ministry, emphatically stated that a different theory had been held by some of our best minds, adding that to say that no other than the extreme exclusive view is allowable among us is a piece of "partisan insolence." So, then, it would appear that this is a point on which we may reasonably and loyally differ, and our bishops in their declaration on Church Unity seem to have steered clear of a pet phrase which at once evokes controversy; substituting in its place "the historic Episcopate" which rightly construed, has a different meaning.

The tendency to magnify externals and especially our own destructive Church features tends to dwarf the spiritual nature by fostering a self-righteousness, of which it has been said that "the more we have of it, the worse we are off." *L. B. H., in Churchman.*

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

At last the long looked for and anxiously expected Christmas has come. Oh, how I would enjoy seeing the bright faces of each of the cousins to-morrow morning! I imagine each will be wreathed in smiles and all will be so happy!

I suppose you will be able to turn your thoughts more to the BAND as soon as the excitement of the Holidays wears off. I hope so at least. See that your mission hens are well fed and taken care of through the winter, and do what you can to make them profitable for our cause.

Wishing you all a Merry Christmas and a Happy New Year, I am

Cordially yours,

UNCLE TANGLE.

GRISCOM, N. C., Dec. 17, 1891.

DEAR UNCLE TANGLE:—I will write again after a long silence. Conference is over and we have started on a new year. I hope we may do much good in our Corner. There was a piece in the SUN of last week entitled "Ever-green Sunday schools." Dear cousins let's have an ever-green BAND this year. Enclosed 25 cents.

Love to all,

DELLA GRISCOM.

Della, we are glad to hear from you again. Write often and help in that way to keep an ever-green Corner. I suppose that the excitement of the Christmas Holidays has kept many from writing. I shall look for lots of letters from now on.

HOLLAND, Va., Dec. 18, 1891.

DEAR UNCLE TANGLE:—As I have never written to the BAND I will write to-day. As soon as the SUN comes I look for the Children's Corner. I love to read their letters, dearly. I attend Sabbath school at Holy Neck, and go nearly every Sunday. We have a full Sabbath school. I go to School every day to Miss Nora Porter. I like her splendid. You asked us to tell how old we were. I am twelve years old, and am a member of Holy Neck church. I am very sorry to know that Uncle Barry has given up the SUN; though if he thinks it best to give it up, I hope that it may ever shine the same. My father and mother are both living and also both grand parents. One of my grand fathers is blind, has not seen any for three years. Well, Uncle Tangle, Christmas is most here. I hope you all a pleasant time, and that Old Santa will visit my little cousins. Much love for you and all the little cousins.

Your little niece,

LUCILLE NORFLEET.

Lucille, we all thank you for your kind wishes and hope for you a big share of the joys of the season. Like you we hope the rays of the SUN will will increase in brilliancy. May God bless Uncle Clements in his efforts.

The Alphabet of Rivers.

A stands for Amazon, mighty and grand,
And the B's Beresina, on Muscovy'ss bank.
The placid Charles river will fit for the
While the beautiful Danube is ready
for D.

The E is for Ebe in Dutchland far north,
And the F, I find, strange to say, is the
Forth.

The Great river Ganges can go for the G,
And the H our blue Hudson will certainly
be;

The quaint Irrawaddy for I has its claims
And the J is the limpid and beautiful
James.

The K is for Kama, I know in a jiffy,
And the L is the Loire and the prosper-
ous Liff'y.

For M we have plenty to choose from, and
well,
There's grand Mississippi and gentle Mo-
selle.

For N we have Nile, Orinoco's O,
While for P you can choose the gray Pruith
or the Po.

The Q is the Quinebaug, one of our own,
But the R comes to front with the Rhine
and the Rhone.

For the S the e's the Shannon, a beautiful
stream,
And T is the Tiber, where Rome reigns
supreme.

The Ural, I think with U quite agree.
And the turbulent Volga will fit for the V.
The W's Weser, and Xenil is X
(You may find it spelled with a J, to per-
plex).

Then for Y, Yang tse-kiang is simple and
easy.

And to end the long list with Z, take
Zambesi.

—"The Traveler," in *St. Nicholas*.

A Sister's Influence.

Some years ago, as I sat on the piazza of a summer hotel, says a writer in the *Ranch Horn*, I noticed among the crowd a party of young people—two or three pretty girls and as many nice young men, all waiting for the mail.

"Oh, dear!" said the prettiest of the girls, impatiently, "why don't they hurry? Are you expecting a letter Mr. Allison?" and she turned to a tall youth standing near.

He smiled.

"I'll get one surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good: she's my sister, you know, and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away, but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and rising, saw me.

"Good morning, Miss Williams," he said cordially, for he always had a pleasant word for us older people.

"Good news?" I questioned smiling.

"My sister's letter always brings good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes as half apologizing for "boring me," he locked up and said quietly, "Miss Williams, if ever I make anything of a man, it will be sister Nell's doing."

And, as I looked at him, I felt strongly what a mighty power "Sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast towards manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are little boys at the home circle, ready to come to "sister" with everything. Let them feel that you love them. These great, honest boy hearts are tender and loyal, and if you stand by these lads now, while they are neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them; nothing hurts a loving boy's soul more than a snub, and nothing more effectually closes the boy heart than thoughtless ridicule.

Quit Fretting.

The amount of fretfulness going on in our families, in our shops, stores and fields is no doubt highly displeasing to God and injurious to the spiritual welfare of the people. This fretting, this undue anxiety, this crossing the bridge before you get to it, uses up the sweetness of the temper, exhausts the nerve force, renders the mind morbid, and unfits one to live a good Christian life.

The argument against this wearing and tearing spirit, is one the Saviour used, while preaching to his disciples. It is that the wise providence of God is superintending the affairs of the world. That this providence is over each man, supervising the details of his business. And the Savior proves this particular providence over each one by calling attention to God's care over the smaller things of nature. "Therefore I say unto you, Take no thought (no anxious thought) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . Consider the

lilies of the field how they grow. Behold the fowls of the air . . . they sow not, yet your heavenly Father feedeth them." The lilies are rooted in a soil where they find nourishment. The great sun rises and travels up the blue steep of heaven to shine upon and warm them. The clouds come from the distant sea to water them. And they are clothed in a beauty surpassing that of Solomon. One peach tree sheeted in its spring bloom, puts to shame all the glory of Solomon. The inference: "If God so clothes" these lilies, "shall He not much more clothe you, O ye of little faith." Then again, the birds are fed. God has spattered grains over the field, caused wild berries to grow in the woods and hedges, hid away worms and bugs in secret places—these are store-houses of the birds—and they shall be fed. Do you find birds starved to death lying about in your fields? No, never. They are cared for during the barren winters. They fly, and sing, and are happy the year round. "Happy as a bird" has become a proverb. But don't forget that "your heavenly Father feedeth them." "Your Father." The inference: "Are ye not much better than they?" More valuable. You are made in the image of God. You have been redeemed by the precious blood of His Son. You carry in you the priceless jewel of an immortal soul. You are the child of God. If a farmer feeds his chickens in the barnyard, will he neglect to provide food and raiment for his own dear children, living in the house with him and nestling in his bosom? Why of course not. "O, ye of little faith."

Then again, experience has taught many that we suffer ourselves to be vexed and tormented about many things that we are just as well off without as with, and often a little better. Look back and see if this is not so. How many things have you sought with much pains-taking, with fretting apprehension, and anxious care, which, when you had gained them, you found to be comparatively useless, if not a positive damage. You have thus fretted and fretted in seeking certain things and after losing your peace of mind for months, you get them. Then what? Why you are just as miserable with them as before.

From these remarks there are two lessons.

1. A peaceful, quiet trusting condition of the soul is necessary in order to have the comforting indwelling of the Holy Spirit.

2. You can't let your light so shine as to glorify God before others while living in a fretful mood. —*Christian Advocate*.

Concert of Prayer for Missions for January, 1892.

TOPICS.

I. Self-denial.

II. Giving

III. SUGGESTIVE PROGRAM FOR MEETING.

1. Sing. 2 Read Topics. 3. Prayer. 4. Sing, "While the days are going by."

IV. BIBLE READING.

Conducted by the pastor or an appointed leader.

Ques.—What incidents in the life of Jesus show his self-denial?

Ans.—Matthew 20:28; Romans 15:3; 2 Corinthians 8:9; Isaiah 53:3-5.

Ques.—How can we follow Jesus?

Ans.—Mark 8:34; Mark 10:21.

Ques.—Do the Scriptures encourage giving for God's cause?

Ans.—2 Corinthians 9:7; Hebrews 13:16.

Ques.—Is there a Bible rule for giving tithes—one tenth?

Ans.—Genesis 28:20-22; Lev. 27:30; Malachi 3:10

Ques.—What text can you give showing why the rich should give

Ans.—Deuteronomy 8:18.

Ques.—What does the Bible say of those whose riches are not consecrated to the Lord?

Ans.—James 5:1-5; 1 Timothy 6:17-19.

Ques.—Are the poor commanded to give as well as the rich?

Ans.—Deut. 16:7; Luke 21:1-4.

Ques.—In What spirit should we give?

Ans.—2 Cor 9:7.

V. Singing, addresses, essays, or reading "Topic Talks," and prayers. Pray that God will bless the missionaries and their work, and help us to do our duty.

VI. Sing, "I gave my life for thee." Collection for missions. Benediction.

EMILY K. BISHOP.

127 Williams St., Dayton, O.

TOPIC TALKS.—WAYS OF GIVING

1. The careless way: Giving something to every cause presented without enquiring into its merits.

2. The impulsive way: From impulse—as love or pity may prompt at the time. This is very uncertain.

3. The irregular and unscriptural way: By fairs, festivals, etc.

4. The systematic way: To lay aside an offering to God as he has prospered us—one-tenth, one-fifth, one-third or one-half. This, to those who practice it, always brings a blessing; thus proving that "Those who sow bountifully shall also reap bountifully."

5. The heroic way: To limit our expenses to a certain sum, and give

away all the rest of the income. This was John Wesley's way.

A POOR SEAMSTRESS

Brought some money to her pastor. He said, "this is too much for you to give." She replied, "no, I have learned how to give now. I loved Jesus and wanted to give something for his cause, and I wept because I had nothing to give. From crying I got to praying and I told the Lord all about it, when the answer came to my heart, if you cannot give as others do give as a little child! So ever since when I have a penny over from buying sugar, or milk, or flour, I put it in my missionary box. So I have gathered it all in pennies. Since I have been giving to the Lord it is wonderful how the work has come pouring in." Her pastor adds, "This poor woman brought fifteen dollars in five months, and in twelve months twenty-one dollars, all saved in the mission box I gave her. Besides she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church."

SUPPORTED SIX MISSIONARIES.

"Sarah Hosmer worked in a cotton mill, lived in an attic, and prayed in her closet for mission; and when she died the Lowell factory rejoiced in six missionaries, preaching the gospel to the heathen, whom her hard-earned money had put into the field." Would that our churches might study the lesson in Christian giving that the Salvation Army is holding up before us! The poorest of the poor, they have now and then their "month of self denial, in which, by stinting their narrow living, they are enabled to put their fifty thousand dollars at one time into their missionary treasury.

Money sanctified by self-denial and prayer God will bless in the extension of his kingdom. E. K. B.

How to Use Concert Prayer Program.

Some ask, how shall we use the Program?

Meeting begins with singing. The leader then reads the topics, and leads in prayer or asks some one else to pray.

After singing again, the leader takes up the Bible reading. The texts are either (1) written on slips of paper and passed to different ones to read when called for, or (2)—and this may be the better way—the leader announces the book, chapter and verse of the first text, asking that the one in the audience who will take it to repeat it (the book chapter and verse) so as to be sure that he has it correct, (he can then find the text in his Bible and be ready when called

on) the leader will proceed in the same way until the texts are all taken. This need take but a few moments. He then asks the question or announces the sentiment, with the book, chapter and verse following, when the one having the text rises, and reads, with or without comments—the leader adding a few appropriate words now and then—and so on until all are read. Then prayers, addresses and readings on present topics, and Missionary papers which have been previously announced or arranged for, interspersed with singing. Take a Missionary collection and close with benediction or a short prayer.

Let every member, feeling a responsibility as to their duty and privilege, be present on time, with Bible and hymn book in hand, ready to take part promptly. Singing with melody praises to the Lord, and praying with the unction of the Holy Spirit. This done the meeting will be a blessing, and an inspiration for missions. God will be honored, and his kingdom advanced.

EMILY K. BISHOP,
Missionary Organizer.

Dayton, O.

"With all Thy Mind."

To love God with all the mind means that we are not only reaching out to him continually with our highest thought, trying to fathom his truth and learn his will, but that we will also use all our powers of brain to help carry to those that sit in darkness the glad tidings that gives light and life. Every man who loves God with all his mind will see God everywhere, and worship him in all his thoughts. With him God will be first in everything, and he will be continually planning for the spread of the kingdom, no matter what his sphere or work may be. God needs the best thought of every man, and will pay glorious interest for the use of it. No matter what your situation in life may be, brother, you can think and plan for God. There is no kind of Christian work that does not require method, plan, decision and intelligent care in its execution; and there is no work that need to be done for good of man that is not Christian work, if the man who does it loves his God. If a man is a brick-layer, he can worship God every time he lifts his trowel, and a carpenter can lift up holy hands whenever he saws a board or drives a nail. An architect can be saying something to his Maker every time he puts a plan on paper, and the man who constructs a steamer or builds an engine can do it with the prayer, "Thy kingdom come." "With all thy mind." Whatever you can do in thought and effort,

that comes from a consecrated brain, that will help to give joy and good to man, you owe to the God who has become your Lord; and you will not withhold it if you love him with all your mind. "Whatsoever ye do, do it heartily, as to the Lord."—Selected.

Keep Sweet.

The very words will help you. Think of them when the people rasp you, when the devil pricks you with his fiery darts, when your own sensitive, self-willed spirit chafes and frets; let a gentle voice be heard above the strife, whispering, "Keep sweet—keep sweet!" And, if you will but heed it quickly, you will be saved from a thousand falls and kept in perfect peace.

True, you cannot keep yourself sweet, but God will keep you if he sees that it is your fixed, determined purpose to be kept sweet, and to refuse to fret or grudge or retaliate.—The trouble is, you rather enjoy a little irritation and morbidness. You want to cherish the little grudge and sympathize with your hurt feelings and nurse your little grievance.

A friend once asked the writer why God did not always give her the victory of perfect love, and he answered her by asking if she always really wanted to love, and if, on the contrary, she did not sometimes rather prefer to dislike some people, or, at least, to gratify her instinctive desire "to give them a piece of her mind." She sadly confessed it was true.

Dear friend, God will give you all the love you really want and honestly choose. You can have your grievance, or you can have the peace that passeth all understanding; but you cannot have both.

There is a balm for a thousand heartaches, and a heaven of peace and power in these two little sugar coated pills, which our readers can have for nothing—KEEP SWEET!—*The Christian Alliance.*

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Justification by Faith.

David says: "In thy sight shall no man living be justified." Does David teach a different doctrine from Paul, and mean to say that it is utterly impossible in any sense to be justified before God? We think not. David meant one of two things. (1) No man can be justified before God by his own work, for "all have sinned and come short of the glory of God." In this sense none of Adam's race can be justified. Before the fall, Adam could have been thus justified, because he was under a plan of salvation by works. Angels are now justified thus. But since the fall man lives under a different arrangement—a reign of grace. "Knowing that a man is not justified by the deeds of the law, but by the faith of Jesus Christ." (2) Outside of God's plan of salvation (the only plan by which salvation is now possible) none of Adam's fallen race can be justified. In no possible way can man justify himself. In one way alone does God justify the sinner, and this is through personal faith in the atonement of Christ. God and man are now shut up to this one mode of justification.

David harmonizes with Paul. Both teach the impossibility of justification by the deeds of the law, while the latter goes further and shows how God can "be just and the justifier of him which believeth in Jesus."

Justification is a legal term and signifies a state of justness or righteousness. To justify is to pardon, to acquit, to cancel sin, to make righteous.

It is the act of God, whereby, when we have believed on Christ, we are absolved from all actual sin, are accounted righteous, and placed in the same relation to God and the same attitude to the Divine law as if we had never sinned. God looks upon and treats the justified as if they had never sinned. The law itself is not abrogated but the penalty for past violations is set aside. Freely and fully are they justified who accept Christ as a personal Saviour, and the law has no more claim upon them for *past sins*. In this sense alone they are "free from the law." We say for *past sins*, for justification does not relate to or cover anything that is future, save that it gives a title to Heaven. It points to the past, only settles the account up to date, and has nothing, whatever, to do with any future possible indebtedness to or violations of the law.

Justification frees us from the penalty of the law for past sins alone, and not from its claims for present and future obedience. It acquits of all past offenses, blots out all there is

against the sinner, sets him right in his relations to God, and places him where the law no more condemns him than it does the angels in Heaven. There is nothing now between his soul and God, and nothing ever comes in to disturb this relation till he again sins. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Justification has to do alone with a law which *has been broken*, and not with future possible violations. This makes it an inexpressibly glorious work to the sinner. "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

Understanding it thus, we may Scripturally exclaim: "Free from the law, O, happy condition!" and in this sense may we truly sing: "Jesus paid it all—all the debt I owe." For the believing soul Christ has paid all the debt due to offended justice for past infraction of God's law, having made "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." This is the debt due for *past sins*, and not the obligation due for present and future obedience.

"Nothing but the blood of Jesus," is Scriptural, notwithstanding it has been seriously questioned. What else can and does await for the believing penitent but the blood of Christ, who has no price to pay for the law's demands? Is not this the doctrine of that grand old hymn, "Rock of Ages, cleft for me," and also in those lines we sing:

"Jesus, my God, thy blood alone
Hath power sufficient to atone."

When it comes to present and future claims of the law, then personal obedience through grace is required. But even then "Nothing but the blood of Jesus" makes it possible to render that loving obedience demanded, by giving through the renewing Spirit, Divine power to obey. — *Clement C. Cary, in St. Louis Christian Advocate.*

Professor Totton, in a military lecture at Yale, remarked that the average age of the 110 men in the class was twenty-one years, and he added: "Upon graduation you will have before you about forty-eight years apiece."

The census statistics show the gain in population in the United States to be 24.86 per cent., while the enrollment of children in the public schools is 26.54 per cent. This is a healthful indication.

President Angell threatens to close the University of Michigan if gambling is not stopped.

Executor's Notice.

Having qualified as Executor of Mrs. Rachel M. Ferrell, deceased, I hereby notify all persons having claims against her estate to present them to me for settlement on or before the 17th day of December, 1892.

J. H. FLEMING,
Executor.

1 City 1, Dec. 8th, 1891.

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Why Should Man Die?

Death is in the world as a visible fact; but the reason for it is not so apparent. A child is born into the world; he grows and increases in strength and vigor till he attains the age of thirty or forty years. Why should he not continue to increase in strength for fifty years, or for five hundred years? For thirty or forty years he eats, drinks, sleeps, and toils, and comes to maturity; and such a balance of forces exists that for years he does not decrease in strength or weight or vigor. Why should not this continue from age to age? the same food, air, water and exercise producing the same effects? What is there unphilosophical or unreasonable in a man continuing to do, for millions of centuries, what he has done for scores of years? Why should not the same processes be repeated indefinitely and secure the same results? But this plan though it may be reasonable in theory, does not work in practice. Some mysterious power intervenes; and no matter how well, how strong, how vigorous, or how careful men be they die, though in a vast number of instances no man is wise enough to tell what caused the person's death. There is but one explanation of the phenomenon of death. "By sin came death." Sin is deadly in its end, and only He who gave life at the beginning can explain why life is taken away.

Men who have spent their lives in studying over this problem are themselves as for as ever from any certain or satisfactory explanation. Death has passed upon all men, for that all have sinned; and only when He who is the light and life of man shall come and give immortality to his people: when sin shall be purged, and the curse shall be removed, shall the calamity be ended; and then through all the ages of eternal joy, "there shall be no death." Rev. xxi. 4. The balance of natural powers shall be restored; life shall reign where death has reigned, and in the perfection of angelic nature, the ransomed of the Lord shall return and come with songs to Zion, and sorrow and sighing shall flee away.

The Only Example.

It is the Christ-man that each of us should become. He gives the highest model, the noblest inspiration. Let us cease copying those above us; imitation of this sort is weakness and degradation of manhood; it is the sun that lifts up the tree into its best nature and stateliness. Let us learn to respect what God intended for us, to reverence that, resolve to

achieve that, and we shall rise to our truest selves, and be assured not only of the worth of life on earth, but of the blessed and endless life which lies beyond. We shall have an evidence and a prophecy in the Christ within ourselves of our own immortality. A great poet has written: "I feel in myself the future life. I am like a forest that has been cut down more than once; the new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sun shines on my head. You say the soul is nothing but the result of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. When I go down to the grave I can say: 'I have finished my day's work,' but I cannot say 'I have finished my life.' My day's work will begin the next morning: the tomb is not a blind alley, it is a thoroughfare; it closes in the twilight to open with the dawn."

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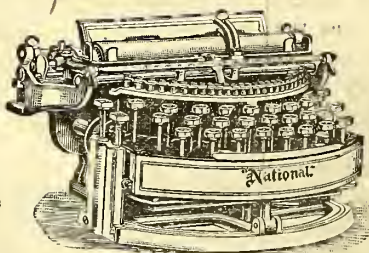
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Clergymen's Sons.

The French scientist, De Candolle, has been making some original investigations which conclusively show that science and learning are especially indebted to the sons of clergymen. As he claims, "In clerical families, their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father, and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences." This is good testimony from an independent source and a keen observer.

De Candolle affirms that the sons of clergymen have actually outnumbered, for two hundred years, in their contributions to the roll of eminent scientists, any other class of families, not excepting those of the directly scientific professions—physicians, surgeons, and chemists. Among the sons of pastors who were distinguished as scientists, and scholars, are Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnaeus, Olders, and a host of others. Among historians and philosophers, he cites Hallam, Hobbes, Emerson, Sismondi, and a long list of equally great names. The opportunity for sons to follow their fathers' calling, he claims, makes divinity conspicuously hereditary, in such noteworthy pulpits, lights and writers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers, and Spurgeons. Among the eminent sons of ministers, De Candolle names, of poets, Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell and others. Then as the distinguished lights in intellectual philosophy there are such sons as Dugald Stuart, Cudworth, Reid, Brown, Abercrombie, and Bentham. In the field of Literature, Minister's sons have been numerous and notable, as witness, Swift, Lockhart, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley and Matthew Arnold. There may be included as architects, Sir Christopher Wren, as artists, Sir Joshua Reynolds, and among heroic characters Lord Nelson. Nor are the daughters of clergymen overlooked, since in this list are mentioned Mme Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe. Critics who have delighted in giving currency to the exploded slander that the sons of ministers turn out badly will find some wholesome information in this learned Frenchman's discoveries. —*Presbyterian Witness.*

In connection with the appointment of a new Metropolitan at Kieff, Russia, the Czar urged that immediate and vigorous steps be taken against the Stundists, who already number over 1,000,000, and are, he says, "injuring more and more the faith of our fathers."

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Lv. Richmond,	a3 00 p m	a3 20 a m	
" Burkeville,	5 10 p m	5 51 a m	
" Keyville,	5 53 p m	5 51 a m	
Ar. Danville,	8 10 p m	8 05 a m	
" Greensboro,	10 30 p m	10 12 a m	
Lv. Goldsboro,	a12 15 p m	† 1 35 p m	
Ar. Raleigh,	1 45 p m	5 45 p m	
Lv. Raleigh,	a3 40 p m	a3 05 a m	
" Durham,	7 4 p m	5 7 a m	
Ar. Greensboro,	10 15 p m	9 40 a m	
Lv. Winston-Salem,	† 8 40 p m	a8 50 a m	
" Greensboro,	a10 40 p m	a10 20 a m	
Ar. Salisbury,	12 32 a m	12 57 p m	
" Statesville,	a1 52 a m	a1 69 p m	
" Asheville,	6 55 a m	5 19 p m	
" Hot Spring,	8 56 a m	7 44 p m	
Lv. Salisbury,	a12 40 a m	a12 05 p m	
Ar. Charlotte,	2 00 a m	1 30 p m	
" Spartanburg,	5 10 a m	4 27 p m	
" Greenville,	6 10 a m	5 34 p m	
" Atlanta,	12 20 p m	11 45 a m	
Lv. Charlotte,	a2 10 a m	a1 50 p m	
Ar. Columbia,	6 07 a m	5 59 p m	
Ar. Augusta,	9 30 a m	9 15 p m	
NORTH BOUND.		No. 10.	DAILY.
Lv. Augusta,	a7 00 p m	a2 00 p m	
" Columbia,	10 50 p m	5 05 p m	
Ar. Charlotte,	3 05 a m	9 00 p m	

Lv. Atlanta,	a8 50 p m	a10 10 a m
Ar. Charlotte,	6 40 a m	8 50 p m
" Salisbury,	8 27 a m	11 00 p m
Lv. Hot Springs,	a5 20 p m	a12 39 p m
" Asheville,	2 40 p m	4 25 p m
" Statesville,	7 07 p m	9 17 p m
Ar. Salisbury,	8 00 a m	10 12 p m
Lv. Salisbury,	a8 37 a m	a11 08 p m
Ar. Greensboro,	10 20 a m	12 42 a m
" Winston-Salem,	a11 40 a m	† 2 20 a m
Lv. Greensboro,	a10 30 a m	a1 00 a m
Ar. Durham,	12 32 p m	5 07 a m
" Raleigh,	1 25 p m	7 20 a m
Lv. Raleigh,	† a 30 p m	† 8 05 a m
Ar. Goldsboro,	3 05 p m	12 20 p m
Lv. Greensboro,	a10 30 a m	a12 50 a m
Ar. Danville,	12 0 p m	2 35 a m
" Keyville,	2 52 p m	5 02 a m
" Burkeville,	3 37 p m	5 43 a m
" Richmond,	5 30 p m	7 40 a m
† Daily except Sunday. a or *Daily.		

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Richmond & Raleigh via Keyville.
Leave Richmond 9.00 p m daily; Keyville 6.00 p m; arrive Oxford 8.05 p m; leave Oxford 9.15 p m; arrive Durham 9.35 p m; Raleigh 1.46 p m. Return: g leave Raleigh 9.30 a m daily; Durham 9.35 a m; Henderson 10.40 a m; arrive at Keyville 2.10 p m; Richmond 6.17 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keyville daily except Sunday 9.10 a m; arrives Durham 6.00 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday at Keyville 2.10 a m. Lv Oxford 3.00 a m daily except Sunday: arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 12.35 a m, arrive Henderson 1.35 p m., returning leave Henderson 6.40 and 9.40 p m. daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 10.50 p m., Danville 5.40 p m., Greensboro 7.00 p m., Salisbury 8.18 p m., Charlotte 9.35 p m., arrives Atlanta 2.25 a m. Returning, leave Atlanta 1.25 p m., Charlotte 9.20 p m., Salisbury 10.32 p m., Greensboro 12.03 p m.; arrives Danville 1.30 a m., Lynchburg 3.35 a m., Washington 8.35 a m.

No. 9, leaving Goldsboro 3.45 p m. and Raleigh 6.00 p m. daily, makes connection at Durham with No. 40, leaving at 7.30 p m. daily, except Sunday for Oxford, and Keyville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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Daily. Daily ex. Sund.

Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

41 45

Pass. and Mail. Daily.

Daily ex. Sun. Daily

Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

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Dec 7, 1890

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NO. 41	NO 5
Passenger & Mail.	Freight & Passenger.
Leave Raleigh 4 00 p m	8 35 a m
Cary, 4 16	9 20
Merry Oaks, 4 54	10 28
Moncure, 5 05	11 10
Sanford, 5 28	12 10
Cameron, 5 54	1 20
Southern Pines, 6 21	5 35
Arrive Hamlet, 7 20 p m	8 10 p m
Leave " 7 40 p m	
" Ghio 7 59 p m	
Arrive Gibson 8 15 p m	

Going North.

NO. 38	NO 40
Passenger & Mail.	Freight & Passenger
Leave Gibson 7 00 a m	a m
Leave Ghio, 7 18	
Arrive Hamlet, 7 38	
Leave " 8 00	
Southern Pines, 8 58	7 40
Cameron, 9 26	9 31
Sanford, 9 52	10 55
Moncure, 10 16	12 10 p m
Merry Oaks, 10 26	1 50
Cary, 11 01	2 45
Arrive Raleigh, 11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4.00 p m
arr at Moncure at 9.55 a. m. 4.45 p m
Lv Moncure at 10.25 a. m. 5.10 p m
arr at Pittsboro at 11.00 a. m. 5.55 p m

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p m
arr at Cameron at 8.35 a. m. 4.20 p m
Lv Cameron at 9.35 a. m. 6.00 p m
arr at Carthage at 10.10 a. m. 6.35 p m

News.

North Carolina.

—A railroad has been completed between Roanoke, Va., and Winston, N. C.

—Alfred Dawns, negro burglar, has again been respited by Gov. Holt to Jan. 15th.

—Mr. W. H. Jones, merchant, Lumberton, has assigned \$9,000 liabilities; assets supposed to be about the same.

—The Williamson post office and contents and three other buildings were burned Dec. 15th. It was an incendiary's work.

—The residences of L. T. Ingram and S. Perry, High Point, were destroyed by fire Dec. 15th. Loss several thousand dollars.

—Mr. John Davis, of the Fifth Street M. E. church, Wilmington, is under arrest, charged with obtaining money under false pretense. The amount aggregates nearly \$100,000.

—Judge Schenck and son David Schenck, Jr., was acquitted last week at Greensboro. Dr. Schenck submitted, and was fined by the justice a penny and costs.

Brazil is an immense territory. Its area exceeds that of the United States outside of Alaska, reaching an aggregate of 3,219,000 square miles, while our area, not including Alaska, is 3,026,484 square miles. Brazil lays in one vast, solid body, and resembles a heart in its conformation. Its population is but 14,000,000, but it is capable of supporting under proper cultivation a population of 500,000,000 souls. Its progress just now is great, having first and but recently broken the chains of its slaves, and more recently overthrown the monarchy. A free Republic, with every variety of climate and soil, inexhaustible supplies of stone minerals, and with every form of vegetation that the world can produce within its borders, the nation must have a future before it at once noble and magnificent. There are but four political divisions on the globe more majestic than Brazil; only Russia, England, the United States, and China ranking it, while in many ways, neither is its natural superior. It would be a happy thing for Brazil if English emigration could set toward its shores. With Anglo-Saxon blood and genius, the glory of the future of Brazil would be assured.

The statistical information already made public from the new census indicates a considerable increase of crime beyond the increase of population the past decade. This increase of criminals is found to be much larger

among the foreigners who have come in large numbers and with little restraint to our shores, and among the colored people, than among the native whites of this country. Forty million native whites furnish 13,716 convicts, while 9,000,000 colored furnish 14,677 convicts, and about 14,000,000, who are of foreign birth or parentage, furnish 14,725 convicts. These significant figures show the great need of increased missionary work, especially of temperance missionary work, drink being a chief factor of crime among both the people of foreign birth and parentage and the largely ignorant and needy colored people. The saloon among them should be abolished and temperance missions, school houses and churches be greatly multiplied.—*Christian Statesman.*

It is stated that artificially colored diamonds have been sold lately in Belgium. A French chemist finds out that on being dipped in a weak aniline solution the diamonds lose their yellowish tinge, and appear as pure white as the Indian or Brazilian stone. The aniline can neither be seen by a magnifying glass nor rubbed off with a chamois leather; so M. Guillot thinks that the dye must lodge in the sharp angle of the facet which remains unpolished, and so affect the light as it falls on the flat surface. A bath of nitric acid will show the fraud, or a little alcohol, which M. Guillot recommends diamond merchants to use for testing.

We not unfrequently hear some one speak of an "old fashioned revival." The question arises how far back must we go in order to find such meetings? Is not the allusion based upon that reverence for old methods which if introduced now would produce consternation? The chief characteristic of the old fashioned revival was that God poured out His spirit abundantly and He is just as willing to do that now as He has ever been. It is only our unbelief that hinders the mighty manifestation of God's power.

Money Maker.

It is so hard to get employment now and so hard to make money, that I know others would like to know how they can make a little money, as I have done. Tell your subscribers they can get all the jewelry, tableware knives, forks and spoons they can place, and make \$25 a week. The plating outfit costs \$5. I bought mine from H. F. Delno & Co., of Columbus, Ohio. It plates gold, silver and nickel. I did \$4.70 worth of plating the first day. The work is done so nicely that everybody seeing it wants work done. This machine is the greatest money maker I ever saw. Why should any one be out

of employment or out of money, when they can, by using my experience, always have money in the house and have a little to spend too? Any one can get circulars by addressing H. F. Delno & Co., Columbus, Ohio K. JARRETT.

New Sleeping Car Line Between Washington, D. C., and Augusta, Ga.

The Richmond & Danville R. R. Co., is now operating Pullman Buffet Sleeping Car Line between Washington, D. C. and Augusta, Ga., on the following schedule:—

11.20 pm	LV Washington D. C.	ar 11.50 am
3.05 am	" Charlotte, Va.	" 7.40 "
5.25 "	" Lynchburg Va.	" 5.42 "
8.30 "	" Danville Va.	" 2.35 "
10.20 "	" Greensboro N. C.	" 12.45 "
1.50 pm	LV Charlotte N. C.	" 9.00 pm
6.15 "	" Columbia S. C.	" 4.55 "
9.15 "	ar Augusta Ga.	LV 2.00 "

Nothing More Dangerous.

"Than a neglected cough," is what Dr. J. F. Hammond, professor in the Eclectic Medical College says. "As a preventive remedy and a curative agent. I cheerfully recommend Taylor's Chrookee Remedy of Sweet Gum and Matico."

FOR SALE.

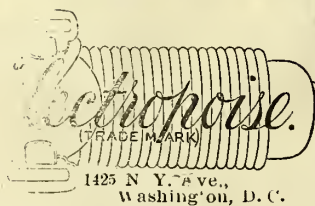
I have for sale a good building 40x28 feet, 2 stories high; with a store room 18x40 feet, 5 rooms and 2 halls, suitable for a dwelling. Out building, and garden paved in.

Terms: \$250 cash; \$250 in six months. \$500 on long time.

Address:—

P. A. LONG,
ELON COLLEGE, N. C.

FITS—All fits stopped free by D. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Theatrical and \$2.00 trial bottle free to fit cases. Send Dr. Kline, 931 Arch St., Phila., Pa.



OFFICE OF YORK ENTERPRISE
YORKVILLE S. C., AUG. 14, '91

ATLANTIC ELECTROPOISE—Gentleman: For the past five years my wife has been suffering from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to try the Electro-Poise. After a persistent use of the instrument which effect has been wonderful, the nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and in one week is making a rapid recovery. This is a great victory for the wonderful curative power of the Electro-Poise, as her case was considered hopeless. If any are skeptical on this subject, let them try the Electro-Poise, and its wonderful powers will quickly dispel all doubt. Yours truly, W. M. PROCTOR.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS.

People!

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GROCERIES

CAN'T DO

BETTER

THAN TO BUY FROM

W. B. MANN & CO.,

RALEIGH, N. C.

DONALD KENNEDY Of Roxbury, Mass., Says:

Strange cases cured by my **Medical Discovery** come to me every day. There is one of Paralysis—Blindness—and the Grip. Now how does my **Medical Discovery** cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, Sept. 24, 1891.
Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery**. Yours truly, HANK WHITE.

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